Numb. XXIII.

The GUARDIAN.

Extrema per illos
Juſtitia excedens terris veſtigia fecit. Virg.

Tueſday, April 7. 1713.

HAVING already conveyed my Reader into the Fairy or Paſtoral Land, and informed him what manner of Life the Inhabitants of that Region lead; I ſhall in this Day's Paper give him ſome Marks, whereby he may diſcover whether he is impoſed upon by thoſe who pretend to be of that Country; or, in other Words, what are the Characteriſticks of a true *Arcadian*.

From the foregoing Account of the Paſtoral Life, we may diſcover that Simplicity is neceſſary in the Character of Shepherds. Their Minds muſt be ſuppoſed ſo rude and uncultivated, that nothing but what is plain and unaffected can come from them. Nevertheleſs we are not obliged to repreſent them dull and ſtupid, ſince fine Spirits were undoubtedly in the World before Arts were invented to poliſh and adorn them. We may therefore introduce Shepherds with good Senſe and even with Wit, provided their Manner of Thinking be not too gallant or refined. For all Men, both the rude and polite, think and conceive things the ſame way (Truth being eternally the ſame to all) though they expreſs them very differently. For here lies the Difference: Men, who by long Study and Experience have reduced their Ideas to certain Claſſes, and conſider the general Nature of things abſtracted from Particulars, expreſs their Thoughts after a more conciſe, lively, ſurpriſing Manner. Thoſe who have little Experience, or cannot abſtract, deliver their Sentiments in plain Deſcriptions, by Circumſtances, and thoſe Obſervations, which either ſtrike upon the Senſes, or are the firſt Motions of the Mind. And though the former raiſes our Admiration more, the latter gives more Pleaſure, and ſooths us more naturally. Thus a courtly Lover may ſay to his Miſtreſs,

With thee for ever I in Woods could reſt,
Where never human Foot the Ground hath preſt;
Thou e'en from Dungeons Darkneſs can'ſt exclude,
And from a Deſart baniſh Solitude.

A Shepherd will content himſelf to ſay the ſame thing more ſimply.

Come Roſalind, *Oh! come, for without thee*
What Pleaſure can the Country have for me?

Again, ſince Shepherds are not allowed to make deep Reflections, the Addreſs required is ſo to relate an Action, that the Circumſtances put together ſhall cauſe the Reader to reflect. Thus by one delicate Circumſtance *Corydon* tells *Alexis* that he is the fineſt Songſter of the Country.

Of ſeven ſmooth Joints a mellow Pipe I have,
Which with his dying Breath Damœtas *gave:*
And ſaid, This, Corydon, *I leave to thee,*
For only thou deſerv'ſt it after me.

As

(Price Two Pence.)